[130 cont.] at the signal of their leader (Ndeni,
642 "Taurike"; Taumako, "Taliken"), the natives took up arms
648 against the strangers and laying them aside, supplied the Spaniards with food, in fact, even abandoned a village when Torres and his people wanted to establish themselves there. Malope, the friend of Mendana, enjoyed especially great esteem, and his murder by Spanish soldiers was the signal for a general revolt. The chief of Taumako, Tamay, interceded for four of his subjects whom Quiros dragged off to use as interpreters. On his first
[554] formal visit, Malope, who was accompanied by two respected natives, wore blue, yellow, and red feathers in his hair as a sign of distinction. Tamay used his bow as a staff (1). Since that

1. Dalrymple, pp. 79, 81, 86 f., 128. Then cf. Labillardière, p. 260.

642 time the importance of the chiefs seems to have diminished on
●[178] Ndeni and to have entirely disappeared in parts of the island.
[622 To be sure, Dillon and Coote mention chiefs; the former re-
634] ports that as a rule each village has its chief, although sometimes one rules over four or five villages. Lamoe, the chief
[622] of the village visited by Dillon, seemed to enjoy some authority among his subordinates. The occupants of the dance areas, of whom Codrington speaks, are probably likewise chiefs (2). On

2. Dillon, pp. 299, 314. Coote, p. 159. Codrington, p. 333. Markham, p. 145, mentions chiefs on Nukapu.

the other hand, Joest does not mention chiefs, nor are they mentioned in the reports of natives translated by O'Ferrall, although taboos are mentioned in them. D'Urville and Dillon
622 found the chief-system highly developed on Vanikoro, probably as a result of the considerable Polynesian influence from Tikopia.
[171] Evidently a true chief's or prince's position in the Polynesian
[565] sense existed here. Gaimard lists quite a number of persons

[131 cont.]
622 784 whereas ordinary people must first remove all their clothing (3).

3. Gaimard in D'Urville, pp. 335, 346. Cf. also Sainson, ibid., p. 356, and Lesson, Revue d'Anthropologie, V, p. 269. Also in F. de Tolna, pp. 273 ff., the tabooed corner marked off by a liana in the "chiefs' houses."

784 There is evidence that the institution also exists on Ndeni, and when it is said that not everyone possesses the taboo (4), the

4. In contrast to Joest in Baessler, p. 388, who, however, goes on to say that usually the old people did it together on the village dance area.

[888]

possessor of which, however, is not called meduka, "sorcerer," [178] it follows that the exercise of the taboo is probably just one of the privileges remaining from the vanishing chiefdom. The taboo is pronounced in exactly the same way as elsewhere. The one who possesses the taboo cuts twigs from four to six different trees and covers them with an object called ngeklo, which is not more specifically described, full of malete (5). With this pile

5. Cf. p. 144 below.

of twigs he covers four twigs of another tree and puts the whole pile beside the object to be tabooed. No one would dare to touch a tabooed object or to take from a tabooed coconut palm, for example, so much as a dried leaf for a torch. The punishment would be a weakness in the legs or even death (6). [761]

6. O'Ferrall in J.A.I., XXXIV, p. 225.

[158 cont.]

121 worked out the characteristics and trends of culture history in general, with which those of the history of art must essentially coincide. The following is intended as a contribution to this task, and it will be seen that even now it actually brings certain problems in the history of style closer to solution.

Culture History

114 In an earlier investigation I came to the conclusion that the cultural conditions of southern New Ireland have not changed essentially since they were described by Le Maire and Schouten (3).

3. Stephan and Graebner, Neu-Mecklenburg, pp. 1f.

175 178 The first reports about Santa Cruz after the journeys of Mendana and Quiros in 1595 and 1606 go back somewhat beyond that information, but here, too, there is essentially the same situation. The cultural picture of Santa Cruz, at least externally, as it was described in those old accounts and in the most recent ones, is essentially the same as today. To mention only one of the apparently most recent cultural items, Quiros already speaks of the loom (4). Even at that time the language betrays Polynesian

4. Cf. pp. 94 and 96.

influences, and the languages and somatic types seem to have had approximately the same distribution as today (5). The use

5. See pp. 2f. (Cf. the words for chief: "Taurike" and "Taliken," pp. 107 and 109.)

of betel, as well as that of bows and arrows, is clearly evident from Melanesian connections, and the construction of the arrows is apparently the same as it is today (6). Clothing and ornaments

[158 cont.]

6. Cf. pp. 60 and 117.

125 likewise do not seem to have changed (7). Even the peculiar

7. Cf. pp. 8f.

shape of the sail was already noted by the Spaniards (8). In

8. See p. 74.

only a very few cases can a modification of the cultural conditions be seen: the power of the chief seems to be less evident today on the principal island Ndeni than it was 300 years ago; the double boats have [159] disappeared, along with the feathered arrows; finally, the circular hut which predominated in Mendana's day has been almost entirely replaced by the gable-roofed hut, at least on Ndeni (1). In other words, there have

1. Cf. pp. 109, 66, 117, 35f.

121 been few radical changes. The culture history of the Santa Cruz islands was enacted in the main before the arrival of the Europeans. It therefore cannot be studied from written sources, but solely from an analysis of the culture itself and its connections with other cultural complexes of the South Seas.

For such a cultural-historical analysis Santa Cruz can be set up as a kind of paradigm on account of the comparative clarity of its connections, which primarily rests on the simplicity of its oldest components; for the period prior to the [174] Malayo-Polynesian migration we are dealing essentially with only a basic stratum and a period of secondary and not very far-reaching influences of more recent Melanesian cultures on the group (2). This rare simplicity of conditions makes it

2. However, cf. also p. 189.

x 171 501

[161 cont.]

The boat on Santa Cruz is, in its general type, Polynesian throughout, with Micronesian additions (12). The actual body

12. Cf. p. 201.

of the boat, however, has retained its pre-Polynesian character, the round [162] cross-section with the narrow slit in which the legs of the rower can only be placed one in front of the other (1).

1. Cf. the boats of New Hanover and environs, of Ramu, and especially the canoes without outriggers in the interior of Humboldt Bay and up to Berlinhafen: material in the Berlin Museum and Van der Sande, Nova Guinea, III, pp. 195 ff.

●178 x 171 [291]

The stock of ornaments that the inhabitants of Santa Cruz have preserved from ancient times is comparatively rich. To be sure the penis sheath, which otherwise is characteristic for the cultural complex, is lacking (2), but it is found nearby on

2. Graebner, Z.f.E., XXXVII, p. 37.

Ulawan, one of southeastern Solomons, which is culturally related (3). On the other hand, the bark belt as it is known from

[113]

3. Surville in Magazin von merkw. neuen Reisebeschreibungen, XVIII, p. 117.

central New Guinea and the Admiralty Islands (4) is also

4. Graebner, loc. cit. Perhaps also on the southern New Hebrides, cf. F. de Tolna, pp. 206f. There and on New Caledonia, a penis

[180]

a form that is at any rate related (cf. Parkinson, ibid., Pl. IX, 4).

that the construction of wells had its center of distribution in Micronesia and was either not reported from there or fell victim to the changes of time apparently cannot be excluded from consideration (1).

1. The file covered with fish skin (cf. p. 88) occurs on the Gilbert and Ellice Islands, but also in the central district and on the northeast coast of British New Guinea, perhaps also in other places where it has been overlooked and therefore is not utilizable here. For literature see: Hedley, p. 259; A.M. Walcott in Occasional Papers Bernice Pauahi Bishop Museum, I, 2, pp. 32ff.; Finsch, Ann. K.K.Naturh. Hofmus., III, p. 329. See also the museum material. (The agreement of the name in Port Moresby and Funafuti is noteworthy.) -- Likewise the pandanus arm-tuft in Hedley, p. 247, is not utilizable.

Santa Cruz has preserved much from the old or central Carolines cultural goods that were lost on the intermediate islands from Greenwich Island to Sikaiana. The reason is that these islands were subject to a very strong more recent influence from eastern Micronesia and central Polynesia. I need refer only to the Polynesian ax shaft, the Polynesian fishhook, the chair [Stuhl], the cylindrical covered vessel distributed from the Gilbert Islands to Samoa, the Gilbert-

/204 cont./

Most of the skulls that I was able to acquire were those of children or women, and it is therefore probable that their preservation is less an expression of esteem than of affection. /205/ The skulls are kept in memory of a child or a favorite wife, and the orifices are plugged in order to hold in the "soul," to be able to imitate the soft parts -- or to prevent mice and other such animals from nesting there. Today the custom is no longer based on any religious motive, as is shown by the fact that the relatives themselves show absolutely no fear of the skulls, and by the statement of a white man whose native wife, in moments of great affection, would tell him that when he was dead she would keep his skull in her house. This is likewise shown by the small number of skulls that are kept, and among them only a few men's skulls (1). /Fig. 50 appears here./

1. [A comparison with related customs on other islands of the South Seas removes all doubt about the basic religious nature of skull preservation in the case of deceased members of the tribe, of the family (cf., for example, with regard to Geelvink Bay, New Guinea, O. Finsch, Neu-Guinea, Bremen, 1865, p. 104, and the skull korwar there; furthermore, their use at festivals for the dead by the eastern tribe of the Gazelle Peninsula, New Pomerania, Parkinson, Dreissig Jahre in der Südsee /Thirty Years in the South Seas/, p. 81, whose statements concerning the nature of the skull are illogical). We are all the more justified in this conclusion because the custom, together with the more lifelike shaping of the skull, can be attributed everywhere to the same culture group (for the time being, cf. Graebner, Anthropos, IV, pp. 740, 767).]